1: Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

301 This stone is apparently some rough gem which may be picked up by the Lynngams in the river beds. A rich man amongst
● 556 them, however, is one who possesses a number of metal gongs,
534 which they call *wiang*. For these they pay very high prices,
436 Rs. 100 being quite a moderate sum for one of them. Being curious to see one of these gongs, I asked a *sirdar*, or head-man, to show me one. He replied that he would do so, but it would take time, as he always buried his gongs in the jungle for fear of thieves. Next morning
[531] he brought me a gong of bell metal, with carvings of animals engraved thereon. The gong when struck gave out a rich deep note like that of Burmese or Thibetan gongs. These gongs have a regular currency in this part of the hills, and represent to the Lynngams "Bank of England" notes. It would be interesting to try to ascertain what is their history, for no one in the Lynngam country makes them in these days. Is it possible that the Garos brought them with them when
534 they migrated from Thibet? The gongs are well known in the
622 Garo Hills, and I hear that when a *nokma*, or head-man, there
778 dies his corpse is laid out upon them. They thus possess also an element of sanctity, besides being valuable for what they will fetch to the Garos or Lynngams. We may hope to hear more about them in Captain Playfair's account of the Garos.

304 The Lynngams do not tattoo. Their weapons are the large-
411 headed Garo spear, the dao, and the shield. They do not usually
243 carry bows and arrows, although there are some who possess them. They are by occupation cultivators. They sow two kinds of hill rice, red and white, on the hill-sides. They have no wet paddy cultivation, and they do not cultivate in terraces like the Nagas. They burn the jungle about February, after cutting down some of the trees and clearing away some of the debris, and then sow the paddy broadcast, without cultivating the ground in any way. They also cultivate millet and Job's-tears in the same way. With the paddy chillies are sown the
241 first year. The egg plant, arum, ginger, turmeric, and sweet
231 potatoes of several varieties are grown by them in a similar
784 manner. Those that rear the lac insect plant *landoo* trees (Hindi *arhal dal*) in the forest clearings, and rear the insect thereon. Some of these people, however, are prohibited by a

000 that they may also get smallpox.

776 Every Khasi is desirous of wealth. There-
556 fore they sacrifice to the demoness of wealth, ka shur, whom they fear just as much as the Synteng fear the demoness ka taro, who likewise only allows the desired wealth to come to those who revere her.

776 But all evil taken together can be caused
782 by the demoness ka ron. She is the worst of all devils in the opinion of the Synteng. The Khasi sacrifice only to her and the devil u mahet inside the hut, and not as is otherwise customary out of doors (in the courtyard of the hut).

But the Khasi have the greatest fear of the
[925] devil u thlen. He can be kept in the house by people in the form of a snake. Since he is only propitiated by human blood, it is necessary to find human sacrifices (ka 'langthoklieh). One cuts off the toenails and fingernails of the victims and these are brought with the blood of the murdered one during the night in a closed house as a sacrifice to the devil with prayers and exhortations. To get these human sacrifices, the thlen possessor must look for them with cunning or violence. Usually hired murderers are sent out, to whom one previously hands a quite special liquor 'iad-tang-snem (literally: lasts for a year). The Khasi believe that anyone who drinks this liquor is so influenced (enchanted) that he will really carry out the planned murder. When these murderers (nong-shoh-noh) are on their way or waiting in ambush to catch their victim for the thlen, they may not use any iron, because the thlen near the cave of Pomdalai near Cherrapunji was killed by a brave man named u suidnoh, when the thlen appeared there in the form of an enormous snake in order to swallow up people and animals. The victim is struck down with a stick which usually has a silver knob.

428 613 no girls, only sons, the inheritance passes to the youngest daughter of the sister of the deceased clan mother. If there are no such sisters or if they have no daughters, the nearest, youngest female relative is next in line. If she has not lived in the family clan of the deceased up to now, she must first spend at least 3 months in the hut of the clan mother in order to be able to enter into her rights and duties. In such cases usually the successor to the office is taken into the hut previously by the clan mother and prepared for the later activity. It can happen that the successor is not even 13 years old and therefore is not of age and capable of marrying. In this case the mother or a sister of the deceased clan mother manages the rule and the household until the majority of the inheritress. But even as a child the latter has the honored name mother; she is called kmie or kmie san.

The great principle, which determines all conditions of inheritance, is that the sons and husbands are excluded from all family property, which is always passed on to the girls, the female world. But what if a fellow or a man creates or acquires property? The case is possible and also occurs.

428 556 /304/ As mentioned, each person must help with the work in his own family clan in order to have a claim on care from the common property. Between sowing the rice and the harvest and other possible common labors there are still many days and weeks. Instead of [464] spending these with archery, hunting or the popular shong kai, or loafing around, a young man can earn money by cutting wood for others and carrying loads for native traders or also for Europeans, since in the mountains nearly everything has to be carried on the back. He can also do work in the fields or gardens for pay for others outside his clan or carry on a small trade by buying wares at the market such as dried fish, betel nuts, pepper leaves and such, and carrying them a few days' journey away to the markets in the interior of the mountains where these items are not otherwise available and selling them there for a profit. What the man earns in this fashion is his property and is not counted as part of the clan property. An industrious man can thus gradually earn enough money to rent a rice field. Through sale of the surplus crop, he will finally have enough so that he is able to buy a rice field himself, which is also 428 his property. If such a man dies unmarried, the inheritance passes to his mother. If he is married then he can, if he wishes, found a clan property for his family who may be poor and without property. The property will then pass to the youngest daughter and be passed on then in the usual manner of inheritance. Thus everything finally

15: Nakane E-5 (1955-1956) 1967 AR7 Khasi AR7

necessary. The chances of acquiring a piece of land nowadays are small, except for very successful men, and usually the size of the plot is only just enough to maintain one household. When this land is passed on to the next generation, the youngest daughter will hold the title to it. This fact tends to exclude married elder sisters from the right to use the land, since it is not sufficient for more than one household. Thus the ultimogeniture succession rule seems to have developed more sharply and to have encouraged limited inheritance in conjunction with the shortage of land.

This tendency creates unbalance in the economy of the households within a community. It is a usual picture in Khasi villages, for the bigger and well-built houses to be occupied by the youngest daughter's family, while the elder sisters reside in poor huts. Youngest daughters are usually landowners, while their elder sisters have often to become day-labourers after their marriage, unless their husbands are capable men, or their fathers wealthy enough to give them some share of their acquired property. On the whole, the variations at present between rich and poor are considerable in a Khasi community, in comparison with that of the Garo, where the economic condition of each household in a village is more or less similar. These differences are not only a matter of economic organization but arise from the nature of each social structure.

The economic and social patterns of Sohkynduh and Kongton are very similar, but their dialects are slightly different: my interpreter, who came from Cherrapunje, could work quite well at Sohkynduh, but at Kongton he found some difficulty, especially with the speech of the old men, and with their religious expressions. The head man of Kongton, who was quite accustomed to the Cherra dialect, acted as an interpreter for us. Such differences in dialect in the Khasi Hills are common phenomena; it is said that every valley has its own dialect. Differences are found not only in speaking, but also, to a certain extent, in culture and in social usages.

II. Village Endogamy

One of the outstanding features of Khasi social organization is the predominant tendency of endogamy on the level of the village, which contrasts with the structural orientation of the Garo village exogamy. This is closely connected with the distributions of clans and the nature of the descent groups.

The Khasi population consists of a number of *kur*, matrilineal clans, whose members consider themselves to be descended from a common ancestress. The members of the same *kur* have a common